

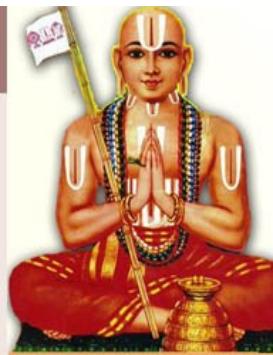
108
Greatest Of All Times



Globally selected
Personalities

ஶந்ராமானுஜர் அவதார தினம் (மே 06)

மோசஷம் பெறும் அஷ்டோத்ர ராந்திரமான
திருமந்திரத்தை தனது
ஆசார்யரின்
வார்த்தையை மீறி,
தான் நரகம்
சென்றாலும்
யரவாயில்லை என
கோபுர உச்சியிலிருந்து
உபதேசித்த உத்தமர்
ஶந்ராமானுஜர்



ஶந்ராமானுஜர் வியந்தி (மே 6)

ஷந்து கர்மத்தின் உயர்ந்த சிந்தனைகள்
கங்கூம் உபதேசம்போக
கரும்கந்த
அஷ்டாஸ் நாட்டும்
வாந்தகாந்தாஸ்
ஒருங்
ஶந்ராமானுஜர்

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Adikesava Perumal kovil, Ramanujar Nagar, Sriperumbudur, Tamil Nadu



Sri Rangam Temple,
Tiruchirappalli >>>>

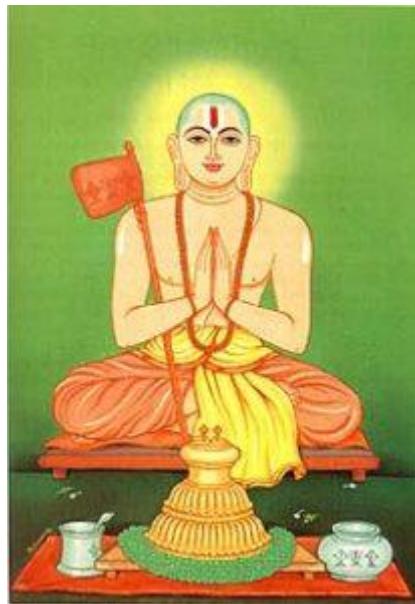


Sri Ramanuja Shrine at The
Ranganathasamy Temple
in Srirangam

Ramanuja

By

Sri Swami Sivananda



<https://www.dlshq.org/saints/ramanuja/>

In the year 1017 A.D., Ramanuja was born in the village of Sri Perumbudur, about twenty-five miles west of Madras. His father was Kesava Somayaji and his mother was Kantimathi, a very pious and virtuous lady. Ramanuja's Tamil name was Ilaya Perumal. Quite early in life, Ramanuja lost his father. Then he came to Kancheepuram to



prosecute his study of the Vedas under one Yadavaprakasha, a teacher of Advaita philosophy.

Ramanuja was a very brilliant student. Yadavaprakasha's interpretations of Vedic texts were not quite up to his satisfaction. Ramanuja pointed out many mistakes in the exposition of his master. Sometimes he gave his own interpretations which were much liked by all the co-students. This made Yadavaprakasha very jealous of Ramanuja.

Yadavaprakasha made a plan to take away the life of Ramanuja. He arranged for Ramanuja and his cousin Govinda Bhatta—a fellow student—a pilgrimage to Varanasi. Govinda Bhatta, being a favourite student of Yadavaprakasha, came to know of the latter's plan while they were travelling. He at once apprised Ramanuja of the danger and helped him to escape. By the grace of God, Ramanuja escaped with the help of a hunter and his wife whom he accidentally met on the way.

About the end of the tenth century, the Visishtadvaita system of philosophy was well established in Southern India and the followers of this creed were in charge of important Vaishnavite temples at Kancheepuram, Srirangam, Tirupathi and other important places. The head of the important Vaishnavite institution was Yamunacharya, a great sage and profound scholar; and he was also the head of the Mutt at Srirangam. One of his disciples, by name Kanchipurna, was serving in the temple at Kancheepuram. Although a Sudra, Kanchipurna was so very pious and good that the people of the place had great respect and reverence for him. At present, there is a temple at Kancheepuram where Kanchipurna's image has been installed and where he is worshipped as a saint.

Young Ramanuja came under Kanchipurna's influence and had such reverence for him that he invited him to dinner in his house. Ramanuja's intention was to attend on Kanchipurna and personally serve him at dinner and himself take meals afterwards. Unfortunately, Kanchipurna came to dinner when Ramanuja was not at home, and took his meals being served by Ramanuja's wife. When Ramanuja returned home, he found the house washed and his wife bathing for having served meals to a Sudra. This irritated Ramanuja very much and turned him against his wife who was an orthodox lady of a different social ideal. After a few incidents of this nature, Ramanuja abandoned the life of a householder and became a Sannyasin.

About this time, Yamunacharya being very old was on the look-out for a young person of good ability and character to take his place as head of the Mutt at Srirangam. He had already heard of Ramanuja through his disciples and made up his mind to instal Ramanuja in his place. He now sent for Ramanuja. By the time Ramanuja reached Srirangam, Yamunacharya was dead; and Ramanuja saw his body being taken by his followers to the cremation ground outside the village. Ramanuja followed them to the cremation ground. There he was informed that Yamunacharya, before his death, had



left instructions that he had three wishes which Ramanuja was to be requested to fulfil, viz., that a Visishtadvaita Bhashya should be written for the Brahma Sutras of Vyasa which hitherto had been taught orally to the disciples of the Visishtadvaita philosophy and that the names of Parasara, the author of Vishnu Purana, and saint Sadagopa should be perpetuated. Ramanuja was deeply touched, and in the cremation ground itself, before the dead body of Yamunacharya, he made a solemn promise that, God willing, he would fulfil all the three wishes of Yamunacharya. Ramanuja lived for 120 years, and in the course of his long life, fully redeemed his promise by fulfilling all the three wishes of Yamunacharya.

After the death of Yamuna, his disciples at Srirangam and other places wanted Ramanuja to take Yamuna's place as the head of the Mutt at Srirangam. This was also the expressed wish of Yamuna. Accordingly, Ramanuja took his place and was duly installed with all the attendant ceremonies and celebrations as the head of the Visishtadvaita Mutt at Srirangam.

Ramanuja then proceeded to Thirukottiyur to take initiation from Nambi for Japa of the sacred Mantra of eight letters *Om Namo Narayana*. Somehow, Nambi was not willing to initiate Ramanuja easily. He made Ramanuja travel all the way from Srirangam to Madurai nearly eighteen times before he made up his mind to initiate him, and that too, only after exacting solemn promises of secrecy. Then Nambi duly initiated Ramanuja and said: "Ramanuja! Keep this Mantra a secret. This Mantra is a powerful one. Those who repeat this Mantra will attain salvation. Give it only to a worthy disciple previously tried". But Ramanuja had a very large heart. He was extremely compassionate and his love for humanity was unbounded. He wanted that every man should enjoy the eternal bliss of Lord Narayana. He realised that the Mantra was very powerful. He immediately called all people, irrespective of caste and creed, to assemble before the temple. He stood on top of the tower above the front gate of the temple, and shouted out the sacred Mantra to all of them at the top of his voice. Nambi, his Guru, came to know of this. He became furious. Ramanuja said: "O my beloved Guru! Please prescribe a suitable punishment for my wrong action". Ramanuja said: "I will gladly suffer the tortures of hell myself if millions of people could get salvation by hearing the Mantra through me". Nambi was very much pleased with Ramanuja and found out that he had a very large heart full of compassion. He embraced Ramanuja and blessed him. Having thus equipped himself with the necessary qualifications, Ramanuja succeeded Yamuna.

By this time, Ramanuja's fame had spread far and wide. He became a good controversialist. Then he wrote his commentary on the Brahma Sutras known as the *Sri Bhashya*. The Visishtadvaita system is an ancient one. It was expounded by Bodhayana in his Vritti, written about 400 B.C. It is the same as that expounded by Ramanuja; and Ramanuja followed Bodhayana in his interpretations of the Brahma Sutras. Ramanuja's sect of Vaishnavas is called by the name *Sri*





Sampradaya. Ramanuja wrote also three other books—*Vedanta Sara* (essence of Vedanta), *Vedanta Sangraha* (a resume of Vedanta) and *Vedanta Deepa* (the light of Vedanta).

Ramanuja travelled throughout the length and breadth of India to disseminate the path of devotion. He visited all the sacred places throughout India including Kashi, Kashmir and Badrinath. On his way back he visited the Tirupathi hills. There he found the Saivites and the Vaishnavites quarrelling with one another, one party contending that the image of the Lord in the Tirupathi hills was a Saivite one and the other party saying that it was a Vaishnavite one. Ramanuja proposed that they should leave it to the Lord Himself to decide the dispute. So they left the emblems of both Siva and Vishnu at the feet of the Lord, and after locking the door of the temple, both parties stayed outside on guard. In the morning, when they opened the doors, it was found that the image of the Lord was wearing the emblems of Vishnu, while the emblems of Siva were lying at its feet as left there the evening before. This decided that the temple was a Vaishnavite one and it has remained so ever since.

Ramanuja then visited all the Vaishnavite shrines in South India and finally reached Srirangam. Here he settled himself permanently and continued his labours of preaching the Visishtadvaita philosophy and writing books. Thousands of people flocked to him every day to hear his lectures. He cleansed the temples, settled the rituals to be observed in them, and rectified many social evils which had crept into the community. He had a congregation of 700 Sannyasins, 74 dignitaries who held special offices of ministry, and thousands of holy men and women, who revered him as God. He converted lakhs of people to the path of Bhakti. He gave initiation even to washermen. He was now seventy years old, but was destined to live many more years, establish more Mutts, construct more temples and convert many more thousands of people.

The Chola king about this time was Kulothunga I and he was a staunch Saivite. He ordered Ramanuja to subscribe to his faith in Siva and acknowledge Siva as the Supreme Lord.

Two of the disciples of Ramanuja, Kuresa and Mahapurna, donned the orange robes of Sannyasins and visited the court of Kulothunga I in place of Ramanuja. They argued there for the superiority of Vishnu. The monarch refused to hear them and had their eyes put out.

The two unfortunate people started for Srirangam—their native place. Mahapurna was a very old man, and unable to bear the pain, died on the way. Kuresa alone returned to Srirangam.





Meanwhile, Ramanuja, with a few followers, by rapid marches through day and night, reached the foot-hills of the Western Ghats, about forty miles west of Mysore. There, after great difficulties, he established himself and spent some years in preaching and converting people to the Visishtadvaita philosophy.

The king of the place was Bhatti Deva of the Hoysala dynasty. The Raja's daughter was possessed of some devil and nobody was able to cure her. Ramanuja succeeded in exorcizing the devil and the princess was restored to her former health. The king was very much pleased with Ramanuja and readily became his disciple and he was converted by Ramanuja into a Vaishnavite. Thereafter Ramanuja firmly established himself in the Mysore king's dominions, constructed a temple at Melkote, and created a strong Vaishnavite community there. The Pariahs or depressed classes (now called Harijans) of the place were of great service to Ramanuja; and Ramanuja gave them the right of entry inside the temple which he constructed at Melkote—on some fixed days and with some limited privileges—which they enjoy to this day.

Ramanuja constructed a few more Vishnu temples in and about Mysore, set up a strong Vaishnavite community and put them in charge of his disciples to continue his work and spread the Visishtadvaita philosophy and Vishnu worship throughout the king's dominions. Thus, he continued his labours here for nearly twenty years and his followers numbered several thousands.

Meanwhile, Kulothunga Chola 1, who persecuted Ramanuja, died. The followers of Ramanuja immediately communicated the news to Ramanuja and requested him to come back to Srirangam. Ramanuja himself longed to go back to his followers in Srirangam and worship in the temple there. But his new disciples and followers at Melkote and other places in Mysore would not let him go. So he constructed a temple for himself, installed therein his own image for worship by his disciples and followers, and left the place for Srirangam. He was welcomed by his friends and disciples at Srirangam. The successor to Kulothunga Chola I was a pro-Vaishnavite and Ramanuja was left undisturbed. Ramanuja continued his labours for thirty years more and closed his long active career after attaining the remarkable age of 120 years.

Ramanuja was the exponent of the Visishtadvaita philosophy or qualified non-dualism. Ramanuja's Brahman is Sa-visesha Brahman, i.e., Brahman with attributes. According to Ramanuja's teachings, Lord Narayana or Bhagavan is the Supreme Being; the individual soul is Chit; matter is Achit. Ramanuja regards the attributes as real and permanent, but subject to the control of Brahman. The attributes are called Prakaras or modes. Lord Narayana is the Ruler and Lord of the universe. The Jiva is His servant and worshipper. The Jiva should completely surrender himself to the Lord. The oneness of God is quite consistent with the existence of attributes, as the attributes or Shaktis depend upon God for their existence.

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Statue of Equality (Ramanuja)

Statue of Equality (Ramanuja statue)



Ramanuja statue



[Wikimedia](#) | © [OpenStreetMap](#)

17.1860°N 78.3332°E

Location [Muchintal](#), Hyderabad,
Telangana, India

Designer DNV Prasad Sthapathi

Type	Statue
Material	Steel Framing, Panchaloha
Height	66 metres (216 ft)
Beginning date	2 May 2014 ^[1]
Inauguration date	5 February 2022; 2 years ago
Dedicated to	Ramanuja
Website	www.statueofequality.org

[https://en.wikipedia.org/wiki/Statue_of_Equality_\(Ramanuja\)](https://en.wikipedia.org/wiki/Statue_of_Equality_(Ramanuja))

The *Statue of Equality* is a statue of the 11th-century Indian philosopher [Ramanuja](#), located on the premises of the Chinna Jeeyar Trust at [Muchintal, Ranga Reddy district](#) in the outskirts of [Hyderabad](#). It is the second tallest sitting statue in the world. The project of building the statue was conceptualised by the trust to commemorate the 1,000th birth anniversary of Ramanuja. Costing an estimated ₹1,000 crore (US\$120 million), the project was paid for through monetary donations by devotees in a major part.

Construction

The foundation stone for the statue was laid by Chinna Jeeyar. The statue was expected to be ready by November 2017 and later revised to February 2019. Aerosun Corporation, a [Nanjing](#)-based company, was contracted in August 2015 for the construction of the statue. The final design model was 3D scanned and sent to Aerosun Corporation to be built. 700 tonnes of [panchaloha](#), a five-metal alloy of gold, silver, copper, brass and zinc was used to build the statue. It was built in China and later shipped in 1600 individual pieces to India via [Chennai Port](#) in 54 shipments.

Around 60 Chinese specialists including workers, engineers and welders assembled the segments on site. The assembly progressed during 2017 and 2018 and took 15 months to complete and was assembled on site in **Muchintal**, Hyderabad. Aerosun Corporation provided a guarantee of 20 years for the golden hue of the statue.

The base building under the statue named Bhadravedi is 16 metres (54 ft) tall and three-stories high. Atop the building lies a lotus of 8.2 metres (27 ft) in diameter, and is carried by 36 elephants, over which the statue sits. The diameter of the lotus represents 24 *tattvas*, as well as soul, god and the guru. The statue has a concrete core which is surrounded by a *panchaloha* sheet with a thickness varying between 10 mm and 20 mm. The base building has a meditation hall where a 54 inches (1.4 m) statue of Ramanuja made of 120 kg of gold, representing the years he lived, is installed. 108 *divyadesams* (model temples), built in stone, surround the statue.

The Statue of Equality is the second tallest sitting statue in the world. The base building hosts a vedic digital library, research centre, ancient Indian texts, theatre and a gallery. Ramanuja's works are presented in the gallery.

The statue was inaugurated by Indian Prime Minister **Narendra Modi** on 5 February 2022. The smaller golden statue inside the base building was inaugurated by President **Ram Nath Kovind** on 13 February 2022.



Chronology of Swamy Ramanujar's service

<https://vishishtadhvaitham.blogspot.com/2012/01/chronology-of-swamy-ramanujars-service.html> to Srivaishnavam

Containing his various actions and achievements during his life time.

Avatharam and Young days (VidhyA GrahaNam)

1. PingaLa Chitthirai Aadhirai : His AvathAram --1017 CE
2. PingaLa Thai PunarpooSam -EmbAr's AvathAram—1017 CE
3. Upanayanam for RaamAnujA --1024 (Age : 7)
4. Marriage of elder Sister , BhUmi DEvi—1025 (Age 8)
5. AvathAram of Mudali AaNDAn —1028 (Age 11)
6. Marriage of Younger sister, Kamalai —1028 (Age 11)
7. AvathArams of NadAthUr AazhvAn , KidAmphi AacchAn , PiLLai Thirumala Nambi , Vaduka Nambi —1028 (Age 11)



8. AvathAram of KuruhUr pirAn PiLLAN —1032 (Age 15)
9. Marriage to TanjamMAl(RakshAmbhA)—1033 (Age 16)
10. Education with Yaadhava PrakAsa , Thirupputkkuzhi-1033 to 1037 (Age16-20)
11. His Father , Kesava SomayAji , passes away—1035 (Age 18)
12. 3rd Son of Periya Thirumalai Nambi is born who is named RaamAnujan —1035 (Age 18)
13. Journey to Kaasi for Maaga SnAnam with the GhOshti of Yaadhava PrakAsa during Thai , Maasi, Panguni —1038 (Age 21)
14. Continuation of studies with Yaadhava PrakAsar -1038-1040(Age 22, 23)
15. AlavanthAr's visit to Kaanchi , VaikAsi 1039 (Age 22)
16. Ramanujar leaving Yaadhava PrakAsa and engaging in Kaimkaryam to Lord VaradarAja —1041 (Age 24)
- 17.RaamAnujar arriving at Srirangam with Periya Nambi in response to the invitation of AlavanthAr , Latter's ascent to Parama Padham and RaamAnujA's 3 vows before the Charama ThirumEni of AlavanthAr- VaikAsi 1042(Age 25)
18. The king of MaaLava (Jagath Devan) attacking DhvAra Samudhram , Belur and Yadugiri and taking away Raama Priyar archai —1043(Age 26)
19. MudaliyANDAn joining RaamAnujar after his return from Srirangam— 1044 (Age 27)
20. RaamAnujar's Mother passes away -1045 (Age 28)
21. Marriage of KurEsar with Andal at Kooram —1045(Age 28)
22. HoysaLa Bitti Devan becoming King at Belur -1046(Age 29)
23. RaamAnuja recieves the six instructions from the Lord thru Thirukkacchi Nambi , Meeting with Periya Nambi at MadhurAnthakam, Pancha SamskAram &

return to Kaanchi for 6 Months -1049 (Age 32)

24. KurEsar giving away his wealth and arriving at Kaanchi to become RaamAnuja's sishyA at the behest of Thirukkacchi Nambi-1049(Age 32)

25. NadAthUr AzhwAn becoming a disciple —1049(Age 32)

26. Yaahdava PrakAsar following his mother's instruction and becoming a sishya of RaamAnujar with the name of Govinda Daasar& writing Yathi dharma samucchayam—1049 (Age 32)

27. Message to Thirumalai Nambi to return Embar (Govindha Bhattar) to VaishNavam from Saivam —1049 (Age 32)

28. Yaadhava PrakAsar's passing away -Margazhi 1049 (Age 32)

29. Birth of VedAntha Saaram —1050 (Age 33)

Until now RaamAnujar was known as IlayAzhwAr ; from now on He enters the phase of Udayavar .

30. Arrival at Srirangam with Thiruvaranga PerumAL Arayar and being blessed with the title of Udayavar —1050 (Age 33)

31. Matam establishment at Srirangam: Thrivikraman PrAkAram NOrh veedhi , Seran Matam (Koil Ozhku: P 38) ; appointment of MudaliyANDAn for Kaimkaryam to RanganAthar , while retaining KurEsar as the principal help for darsana nirvAham—1050 (Age 33)

32. Learning ThiruvAimozhi with Music from Thiruvaranga PerumAL Arayar , one of His five AchAryans —1050 (Age 33)

33. Second UpadEsam on Dhvaya mantrArtam from Periya Nambi and going for the first time to ThirukkOshtiyUr at the behest of Periya Nambi to be blessed with Thirumantira MantrArta UpadEsam by ThirukkOshtiyUr nambi -1050 (Age 33)

34.1 Urangavilli comes under the sway of RaamAnujar to become UrangAvilli Dasar —1051 (Age 34)

34.2 Disappointed with the resistance to reforms at the Srirangam Temple ,

RaamAnujar exiles himself to ThiruveLLARai—1051-53 (Age 34, 35)

35. Return to Srirangam & the Expansion of the 5 branches of Kaimkaryams at Srirangam to 10 branches —1053(Age 35) .

36. 18th visit to ThirukkOshtiyUr to recieve ThirumantrOpadEsam from Nambi , who agrees finally to bless RaamAnujar after asking him to undertake one month upavAsam —1053(Age 35)

37. Bringing Periya Koil Nambi under His sway and blessing him with the name of Thiruvarangatthu AmudanAr. Koil nirvAham rests completely with Ramanujar now -1054 (Age 36)

38. KidAmbi AcchAn & PiLLAn become sishyAs—1054 (Age 36)

39. Creation of Nithya Grantham —1054(Age 36)

40. Return to ThirukkOttiyUr for Chrama slOka upadEsam

41. KurEsar fasts for a month to qualify himself to recieve Charama slOka UpadEsam from Ramanuja —1054 (Age 36)

42. First Female child born to KurEsar —1054(Age 36)

43. MudaliyANDAn peforming kaimkaryam for ThirukkOshtiyUr Nambi and recieves permission to gain upadEsam from AchArya RaamAnuja—1054 (Age 36)

44. Creation of Gadhyam Thrayam & Peformance of SarANAgathy during Panguni Utthiram day—1054(Age 36)

45. Utthama Nambi's attempt to poison RamAnuja ; 3 day upavAsam by Ramanuja ; alarmed ThirukkOttiyUr nambi arrives at Srirangam and appoints Kidambi AcchAn for Kitchen Kaimkaryam for Ramanuja . KidAmbi AcchAn becomes MadapaLLI AacchAn—PurattAsi 1054 (Age 36).

46. KurEsar attends the yEkAham for Thiruvarangatthu AmudanAr's Mother and gets the pledge from him to take over Temple nirvAham (PurOhitham , PurANa Padanam and Brahma Ratham ride) along with the keys to the Temple and hands it over to Ramanuja—Iyppasi 1054 (Age 36)

47. Kaasi Vaasi from TamilNAdu, Adhvaithi Yaj~na Moorthy looses in debate with Ramanuja ; after 18 days of debate , he admits his defeat and becomes the sishyA of Ramanuja with the dAsya nAmam of AruLALA PerumAL EmperumAnAr and stays at a seperate Matam created for him by Ramanuja –1055 (Age 37)

48. Reacting to this , ThirukkOttiyUr Nambi , Thirumalai Andan send their children to become sishyAs of Ramanuja—1055(Age 37)

49. Rejection of the Prabhandhams brought by AmudanAr and instructing him to compose on KurEsar , AzhwArs and dhivya dEsams and demonstrating how to compose it . Ramanuja NooRandhAthi is born —1055 (Age 37)

50. Visiting Thiruvaranga PerumAL Arayar to beg for the rights to recite IyaRppaa and handing over that right to AmudanAr and instructing him to recite RaamAnuja NooRanthAdhi with Iyarppaa—Karthikai 1055 (Age 37)

51. AruLALA PerumAL EmperumAnAr creating Jn~Ana Saaram and PramEya Saaram ; NallAn Chakravarthy becoming a sishya-1055(Age 37).

52. Wife of Bitti Devan arrives at Srirangam to recieve RaamAnuja's blessings and to visit ThondanUr Nambi; she returns home to Belur and presses her husband to become a VaishNavan —Marghazhi 1055 (Age 37).

53. AnanthAzhwAn goes to Thiruppathi to create a nandavanam named Ramanujam and serves Lord SrinivAsan —AvaNi 1056(Age 38)

54. Bitti Devan consecrates Vijaya NaarAyaNan at Belur—hEviLambi Chiittirai, 1055 (Age 37) .

55. Thiruvaranga PerumAL Arayar ,one of the five AchAryans of Ramanujar ascends to Sri Vaikuntam-1057 (Age 39)

56. The birth of a second female child to KurEsar —1057 (Age 39)

57. Visit of Ramanujar to Thirupathy —1057 (Age 39)

58. On the way stays at Parutthikkollai AmmAI 's(VaradAchAr's) house —1057 (Age 39)

59. Impressed there by VaradAcchAr 's wife Lakshmi's AchArya Nishtai

60. Keezha Thiruppatti: Yaadhavakatti DevarAyan prostrates and cedes Vilai Mandiyam village to AchAryan ; Ramanuja populates that village with 30 VaishNavAs—1057 (Age 39)

61. Hesitation to Climb Thirumala ; AnanthAzhwAn , His disciple urges Ramanuja to perform MangalAsasanam there ; half way between Thirumala and Thiruppatty , Periya Nambi , his uncle meets Ramanuja . Stays at Tirumala , observes upavAsam for 3 days so he does not need to create any asudhdi at Thirumala—1057 (Age 39).

62. Learning SookshmArthams of Srimath RamayaNam from His uncle (Periya Thirumalai Nambi) for an year at Lower Thiruppatti—Kaarthagai 1057 (Age 39) .

63. Creation of VedArtha Sangraham in front of Lord SrinivAsa at Thirumala — 1057/58 (Age 40).

64. Ramanuja accepts Govindhar (Embar) as dhAnam from Periya Thirumalai Nambi and PiLLai Thirumalai Nambi as sishya —PurattAsi 1058 (Age 40)

65. When resting at Kanchi after visit to Thirumala, Govindhar wants to return to Periya Thirumalai Nambi ; Ramanuja sends him back and Periya Thirumalai Nambi rejects him ; Govindhar returns and begs to be accepted again as a Sishya by Ramanuja — 1058 (Age 40).

66. Govindhar accepts SanyAsAsramam & becomes EmbAr-1058 (Age 40).

67. Some SishyAs get jealous over the speical affection of Ramanujar for AzhwAn ; Ramanuja sends AzhwAn to cut and bring a banana leaf and asks the jealous sishyAs to observe AzhwAn; SishyAs watch the tears flowing from AzhwAn's eyes , when he had to cut the leaf from the Banana plant and recognize AzhwAn's greatness —1059 (Age 41)

68. AruLALA PerumAnAr EmperumAnAr levels the walls of his Matam created by Ramanuja for him and becomes a resident of Ramanuja's Matam to be close to his AchAryan—1059 (Age 41)

From here on the coverage is on Ramanuja as EmperumAnAr

69. Ramanuja entrusts the protection of the temple to UrangAvilli Daasar , Koil NirvAham to MudaliyANDAn and parivAra nirvAham to AkaLanganAttAzhwAn

and leaves on a dhig vijayam with KurEsar and a few other sishyAs —1059 (Age 41).

70. At Kurungudi , Ramanuja performs UpadEsam on dhvayam to PerumAl, who came as a sishyan and names his new sishyan as VaishNava Nambi.

71. Visit to DhwAraka on the way to Kaashmir to defeat adhvaithis in front of SaaradhA Peeta Saraswathi's sannidhi , declared winner by Her ; Gains BodhAyana Vrutthi and on the way adhvaithis attack and take the Vrutthi back; KurEsar says that he has retained the Vruthti by heart for future reference .

72. Poori JagannAth Visit: Establishment of Ramanuja Matam ; Resistance from local priests to introduce PaancharAthram-1060

(Age 42).

73. Visit to ThiruvEnkatam: rejection of the rights claimed by Saivites and asking the Lord to accept the Sanku and chakram that were removed earlier by the Saivites ; Composition of MangaLa slOkma to commence the writing of Sri BhAshyam—1060 (Age 42).

74. Return to Srirangam —1060 (Age 42).

75. The birth of Bhattar and SrirAma PiLLai for KurEsar and naming of them as ParAsara and VyAsa by Ramanuja—1062(Age 44).

76. Completion of Sri BhAshyam—1062(Age 44).

77. Ramanuja performs abhinayam for a Paasuram in a locked room ; PiLLAn sees this thru a key hole and guesses correctly from the signs that his AchAryan was performing abhinayam for Swamy NammAzhwAr's Paasuram on ThirumAlirumchOlai . When Ramanuja hears about it , He celebrates PiLLAn as the descendant of the NaTa Muni Vamsam and names him as KuruhUrpiran PiLLAn and accepts him as his Jn~Ana puthran—1074(Age 56).

78. Delighted over the blissful reaction of Swamy NammAzhwAr's Paasuram by PiLLAn , Ramanuja assigns the task of composing the first commentary on ThiruvAimozhi known as 6000 Padi by PiLLAn- - -1074 (Age 56) .

79. PiLLAn completes his commentary (6000 Padi) — - 1076 (Age 58).

80. The fanatic Saiva King writes "SivAth parataram nAsthi " (There is no god greater than Siva) and sends a messenger to get Ramanujar's agreement thru signature on that palm leaf . NaalUrAn , a sishyan of KurEsar recommends that Ramanuja sign. KurEsar senses danger and requests Ramanuja to leave Srirangam for safety --1076 (Age 60) .

81.Ramanuja rushes off to Karnaataka (mEl Naadu)--1078 (Age 60)

82.KurEsar goes to the ChOLA king's court in place of Ramanujar and accompanied by Periya Nambi; Kuresar & Periya Nambi disagree with the king and lose their eyes --1078(Age 60) .

83. Ramanuja GhOshti travels on towards Melkote ; Fasting at Yadhu Giri for 7 days--1078(Age 60).

84. The group of Hunters welcome Ramanuja and serve Him and the GhOshti --1078 (Age 60).

85. Ramnaujar asks one member of His ghOshti and one of the Hunters to go to Melkote Koil and bring back 45 sishyAs of His --1078 (Age 60) .

86. The first batch of hunters entrust Ramanuja to another hunter 6 miles away-- 1078(Age 60).

87. The new hunter showers the visitors with all kinds of comforts and brings the ghOshti down to the village at the foot of the hills , Harthana Halli , where KaTTaLaivAri KOngu PirAttI dampathis lived --1078(Age 60) .

88. At Harthana Halli , Ramanuja is served by Kongu PirAttI and stays fro 4 days at her residence and confers the Daasya Naamam of Thiruvaranga Daasan on Her husband .

89. Ramanujar continues on to the village of RamanAtha Puram on the northern banks of Cauvery river and stays for 3 days--1078 (Age 60).

90. Ramanuja GhOshti arrives at Mithilapuri and stays at the Yoga Narasimha Temple--1078 (Age 60).

91. The SmArtha adhvaithis of Mithilapuri (Kovai) are won in debates and the village is renamed SaaLagrAmam --1079 (Age 61).

92. Vaduga Nambi becomes a sishyan —1079 (Age 61).

93. ThoNDanUr Nambi arrives at SaLaigrAmam to invite RaamAnuja GhOshti to ThondanUr and houses them in the local Yoga Narasimha temple and briefs Ramanuja on the Vaibhavam of Yadhu Giri (ThirunArAyaNa Puram).

94. At ThoNDanUr , Ramanuja defeats the dhigambhara (naked) Jain sanyAsis from behind a curtain ; the defeatd Jain leaders level their matams and build the ThirumalaasAgaram PushkaraNi from the stones --1079 (Age 61).

95. KurEsar returns to ThirumAlirumchOlai with his family and composes Sundara Baahu Sthavam there —1079 (Age 61).

96. King VishNu Vardhanan (Former Bitti DEvan) arrives with his wife to prostrate before RaamAnuja at ThoNDanUr— 1079 (Age 61).

97.Grieved over unavailability of the sacred clay ,Ramanuja fasts for 3 days and goes to Yadhu Giri and finds NaarAyaNa PerumAL at he South western directin of KalyANI PushkaraNi— 1079 (Age 61).

98. That night Ramanuja sleeps with worry about the unavailability of the sacred clay ; he dreams that the desired clay is on the north western bank of KalyANI Theertham and finds it there —1079 (Age 61).

99. Ramanuja builds the broken down temple of NaarAyaNa and consecrates the Lord (ThirunArAyaNan) there and renames the village from Dukkha Garudana haLLi to ThirunArAyaNa puram-1080(Age 62).

100. Ramanuja Travels north to bring back Raama Priyar (uthsava Moorthy of ThirunArAyaNa Puram temple) , finds Him at Delhi and brings HIm back. He names the Lord "Sella PiLLai "—1081(Age 63).

101. Ramanujar gives special rights to Harijans (ThirukkualatthAr) during the temple festivals at ThirunArAyaNa puram —1083(Age 63)

102. Ramanuja consecrates Lakshmi NaarAyana archa at ThoNDanUr -1085(Age 67).

103. Ramanuar defeats SengAmi MaayA Vaadhis and builds RaamAnuja Matam at ThirunArAyaNapuram ; He performs Prathishtai for Pancha NaarAyaNa at Belur —1089(Age 71) .

104. Visitors from Srirangam brief Ramanuja on the ascent to Parama Padham His AchAryan , Periya Nambi; Ramnauja asks for SrichUrNa ParipAlanam and adhyayana Uthsavam (iyal SaaRRumuRai) for HIs AchAryan ; RmamAnuja sends his disciple , Maaruthi SiRiyANDan to find out about the well being of KuResar at ThirumAlirumchOlai --1090(Age 72).

105. SiriyanDan arrives at ThirumAlirumchOlai , delivers the greetings to KurEsar . He brings back the invitation from Raja Raja ChOzha raajA for Ramanuja's return to Srirangam and gives that request from the king to Ramanuja at the banks of KalyANI theertham –1090 (Age 72).

106.Ramanujar appoints 52 sishyAs to stay at ThirunArAyaNapuram for Temple nirvAham and Kaimkaryam . He blesses the Tamar uhantha ThirumEni behind as their raksha and returns to Srirangam—1090 (Age 72).

107. KurEsar returns from ThiurmAlirumchOlai and prostrates before his AchAryan at Srirangam —1090 (Age 72).

108.Ramanuja bathes in Cauvery , performs His anudshTAnams and stops at KurEsar's house and comforts him –1090(Age 72).

109. Raja Raja ChOzhan hands over Koil NirvAham to Ramanuja and AchAryan accepts it -1090(Age 72).

110. Ramanuja consecrates new image of Swamy NammAzhwAr and other AzhwArs and restarts the Adhyayana Uthsavam that was interrupted due to the fear from road side robbers between AzhwAr Thirunahari and Srirangam— 1091 (Age 73).

111.The last rites done by PiLLai Thirumalai Nambi at Thirumala . Latter arrives at Srirangam to give the news to Ramanuja , who travels to Thirupathy—1091(Age 73).

112. Ramanuja consecrates the archa of Govindha Raaja at Thiruppatti — 1091 (Age 73).

113. Thirukkacchi Nambi ascends to Parama Padham—1092(Age 74).

114. Raamanujar presses KurEsar to create a sthuthi(Sri VaradarAja Sthavam) . Lord Varada appears in KurEsar's dream . Ramnuja hears it from KurEsa , reads



Sri VaradarAja Sthavam to his AchAryan and both arrive at Kaanchi thereafter—1093 (Age 73).

115. Expansion of Sri BhAshyam by 150% –1095 (Age 75).

116. Viist to ThirumAlirumchOlai with KurEsar to present 100 vessels of AkkAra Vadisil and 100 vessels of VeNNai according to ANDAL's Paasuram (NaaRu NaRum Pzhil) in NaachiyaR Thirumozhi—1097 (Age 80).

117. KurEsar ascends to Parama Padham –1107(Age 90).

118. SathAbhishEkam (here 100th Thirunakshathram) and recieving the Birudhu of YathirAjar —1117 (Age 100) .

119. Thaam Uhantha ThirumEni Prathishtai through a sculptor named Ramanuja Daasan and having it consecrated at Sri PerumbhUthUr , His avathAra sthalam—1119 (Age 102).

120. Ramanuja ascends to Parama Padham for nithya Kaimkaryam there after entrusting SampradhAyam's growth with PiLAn , KidAmbi AacchAn , NadathUr AzhwAn and EmbAr –1137(Age 120).

Kindly visit the following Web Links for MORE information:

<https://trsriyengar.com/sri-ramanuja-history-life-sketch/>

<https://sriramanujar.tripod.com/ramanuja.html>

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• Works

- Sri Bhashyam -
 - [Sanskrit](#)
- Vedanta Saaram - [Sanskrit](#)
- Vedanta Deepam
- Vedartha Sangraham - [Sanskrit](#)
- Gita Bhashyam
- Nithya Grantham - [Sanskrit](#)
- Sharanagati Gadyam - [English](#) | [Sanskrit](#) | [Tamil](#) | [Telugu](#)
- Sriranga Gadyam - [English](#) | [Sanskrit](#) | [Tamil](#) | [Telugu](#)
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• Vaibhavam

- [Bhagavad Ramanujar](#) - Book in Tamil by Kumaravadi Ramanujachariar Swami
- [Life of Ramanujacharya](#) - Book in English
- [Ramanuja Vaibhavam](#) - Book in Tamil by PBA Swami
- [Sri Ramanuja Champu](#)
- [Yatiraja Vaibhavam](#) (with meaning in English)
- [Yatiraja Vaibhavam](#) (with meaning in Tamil)



- **Works on Ramanuja**

- Bhashyakara Mangalam - [Shloka](#)
- Prapanna Gayathri - [Verse](#)
- Ramanuja Avayava Prabhavam - [Meanings](#)
- Ramanuja Chatushloki - [Shloka](#) | [Meanings](#) | [Recitation](#)
- Ramanuja Nutrandhadhi - [Verse](#)
- Ramanuja Rahasya Traya Vyakhyanam - [Tamil](#)
- Ramanuja Sahasra Namavali - [Tamil](#) | [Telugu](#)
- Thiruppavai Jeeyar - [Tamil](#)

- **Commentary**

- [Ramanuja on the Bhagavad Gita](#) - Book in English by J A B Van Buitenen
- [Sharanagati Gadya Commentary](#) - Book in English by K Bhashyam Swami
- [Sri Bhashyam - Intro and Notes](#) - by V S Abhyankar
- [Sri Bhashyam Vol 1](#) - by M Rangacharya Swami and M B Varadaraja Aiyangar Swami
- [Sribhashya Saaram](#) - by Velukkudi Varadachariar Swami
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- [Srimad Bhagavad Gita with Sri Ramanuja Bhashyam](#) - Book in Hindi
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- [Srimad Gita Bhashyam Adhyaya 1-6](#) - Book in Tamil
- [Srimad Gita Bhashyam Adhyaya 7-12](#) - Book in Tamil
- [Srimad Gita Bhashyam Adhyaya 13-18](#) - Book in Tamil
- [Vedanta Saaram of Bhagavad Ramanuja](#) - by Pandit V Krishnamacharya
- [Vedanta Sutras with the Commentary by Ramanuja](#) - by George Thibaut
- [Vedartha Sangraha - Hindi Commentary](#) - Neelamegacharya Swami
- [Vedartha Sangraha with Sudarshana Bhatta's Tatparya Deepika](#)

- **Upanayasams**

- [18 Rahasyangal](#) - in Tamil by Velukkudi Krishnan Swami
- [Azhvarum Emberumanarum](#) - in Tamil by Velukkudi Krishnan Swami
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- [Emberumanarum Manavala Mamunigalum](#) - in Tamil by Velukkudi Krishnan Swami
- [MultiFaceted Ramanuja](#) - in English by Velukkudi Krishnan Swami
- [Ramanuja Vaibhavam](#) - in English by Velukkudi Krishnan Swami
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- [Ramanuja's 18 Walks](#) - in Tamil by Dr Uppili Venkatesh Swami

- [Sri Ramanuja 1000](#) - in Tamil by S A R Prasanna Venkatachariar Chaturvedi Swami
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 - [Andalum Ethirasarum](#) - by HH Appan Parakala Ramanuja Embar Jeeyar Swami
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 - [The Place of Ramanuja in the Story of India](#) - by Prof K Sundararama Iyer
 - [The Teachings of Vedanta According to Ramanuja](#) - by Vasudev Anant Sukhtankar
 - [Vedartha Sangraha with Sudarshana Bhatta's Tatparya Deepika](#)

- [Yatindra Mata Dipika](#) - by Srinivasacharya (Translated by A Govindacharya)
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 - "Ramanuja" Shabdam in Sri Ramayanam
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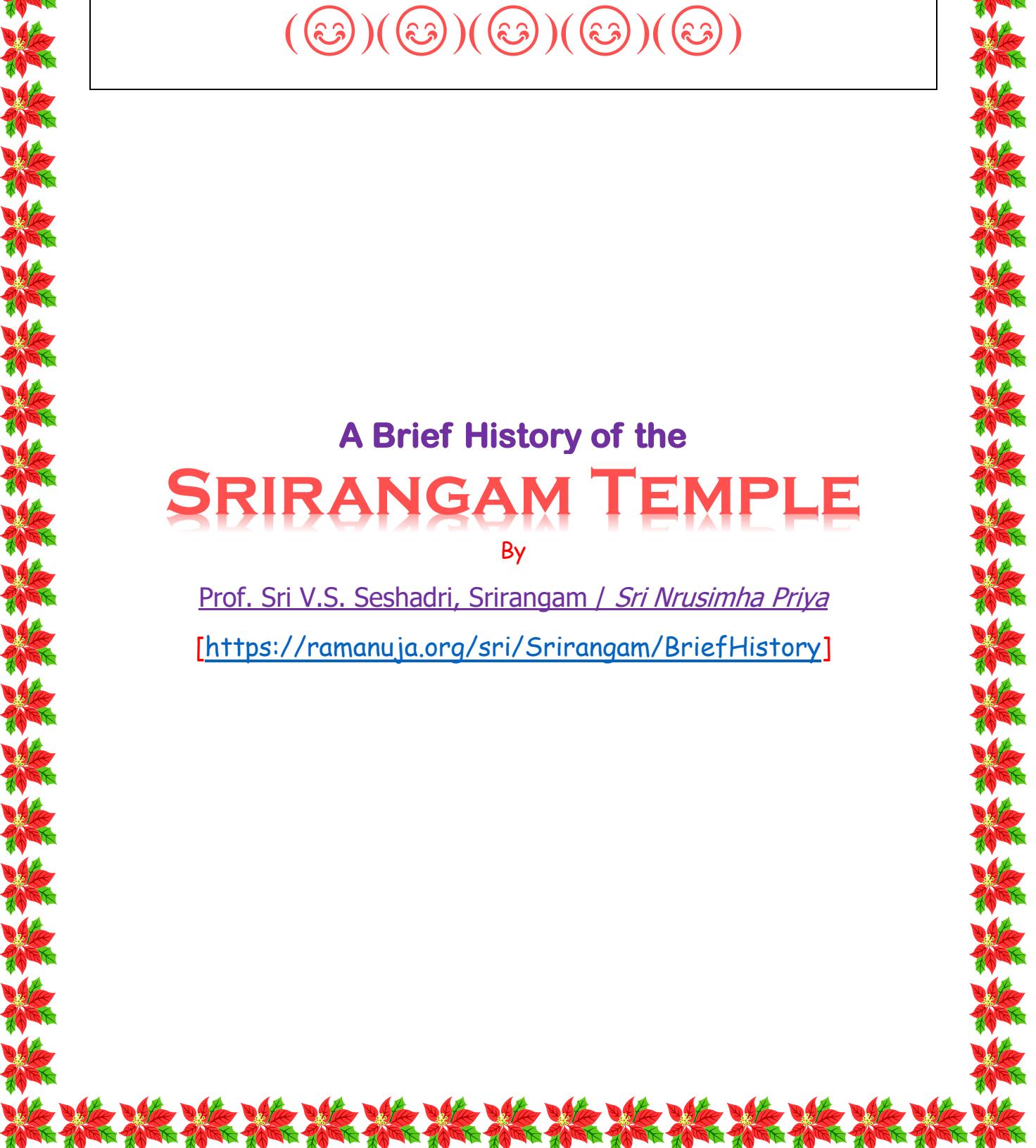


A Brief History of the **SRIRANGAM TEMPLE**

By

Prof. Sri V.S. Seshadri, Srirangam / Sri Nrusimha Priya

[<https://ramanuja.org/sri/Srirangam/BriefHistory>]





Srirangam, the premier Vaishnava temple in South India is the first and foremost among the 108 Vaishnava divyadesas. All the Alvars have sung in praise of the deity enshrined in the huge temple in the center of the town. The Sri Vaishnava Acharyas from Nathamuni are found to have taken an active and abiding interest in the management of the temple. During Ramanuja's time, far reaching reforms were introduced both in the religious and secular management. Thus Srirangam has an eventful history, both secular and religious, as the great Vaishnava Acharyas made it the headquarters of the wider Vaishnava movement. Here is an attempt to present its eventful history in a nutshell - both the traditional and historical.

In the Vaishnava parlance, the term "Koil" signifies the Srirangam temple only. The temple is enormous in size. The temple complex is 156 acres in extent. It has seven Prakaras or enclosures or Tiru Veedhis. These enclosures are formed by thick and huge rampart walls which run round the sanctum. The total length of these seven walls is 32,592 feet or over six miles. There are magnificent towers in all Prakaras providing a unique sight to any visitor. The latest addition is the 236 feet high stupendous thirteen tired Rajagopuram built at the southern rampart by the late 44th Jeeyar of the Sri Ahobila Mutt and consecrated in 1987 with great fanfare and religious piety. The grandeur of the towers decrease as one moves away from them towards the sanctum signifying that the devotee has to move away from the lofty earthly attachments in his spiritual quest.

The Peria Koil is complete in all respects. It has the full complement of seven Prakaras. It has a main shrine where the Lord (Ranganatha) is found in a reclining posture in his serpent bed. There are also sub shrines for Vishvaksena, Rama, Krishna, Nachiyar, Chakratalvar, Garuda, Hanuman, Andal etc. and for all the alvars and the acharyas upto Vedanta Desika within the precincts.



The Peria koil lies on an islet, formed by the twin rivers Kaveri and Kollidam. The river has always been a very important adjunct of a Hindu temple or religious institutions and therefore held as sacred as the temple.

The origin of the glittering Sriranga Vimana is said to have been narrated by Rudra to Narada. According to the Sriranga Mahathmya the glittering Sriranga Vimana sprang as a result of the tapas of Brahma in the depths of the Milky ocean. It was borne by the celestial bird Garuda. Adisesha, had spread his hood over it. Vishvaksena, the Archangel-in-chief walked in front clearing the way. The Sun and Moon were fanning the Deity. The celestial Musicians Narada and Thumbruru followed singing His Glory. Rudra and other gods raised the "jayaghosha". The celestial maids danced. There was a rain of flowers.

Awakened from his deep tapas, Brahma prostrated before the Vimana. He recited the four vedas and gazed in wonderment. Sunanda, a celestial guard informed him that the Lord was pleased with his penance and had come in answer to his prayers. When Brahma looked into the Vimana, he found there the Supreme Lord resting with his Consorts. The Lord informed Brahma that he had come as a Svayamvyakta — on his own volition — as an idol. He would appear likewise in eight places on earth — Srirangam, Srimushnam, Venkatadri, Saligram, Naimisaranya, Totadri, Pushkara and Badri. Ranga Vimana is the first and the earliest of all these. The Lord directed Brahma to worship him strictly according to the procedure for worship laid down in the Agamas and lay down in his characteristic posture, in Yoganidra.

Brahma carried it to Satyaloka and installed it on the banks of the river, Viraja. He appointed the Sun god to do the daily pooja. After him, Vaivasvata Manu, performed the worship. When his son Ikshvaku, became the King of Ayodhya, he wanted to have it installed at Ayodhya. He entered on a tapas which lasted for many hundred years at the end of which he was permitted by Brahma to take it to Ayodhya.

Thus, the Vimana came to Ayodhya. After Ikshvaku, his descendants continued the service. Rama, himself an avatara of the Lord worshipped him and thereafter the Lord came to be known as "Periya Perumal". On his triumphant return from Sri Lanka, in the coronation held in grand style, Rama gave the Vimana as gift to Sri Vibheeshana for worship.

When Vibheeshana set out for Sri Lanka, He got down on the Kaveri bank to perform his mid-day prayers. He placed the Ranga Vimana at a place known as "Sesha Peetam" near the Chandrapuskarani. He returned after taking his bath and performed the Pooja and lo! when he tried to lift the Vimana, it would not move. It had got stuck up. Vibheeshana was overcome with grief and shed tears. The Lord appeared before him and consoled him saying that he need not grieve as He had already decided to make



the place His abode. He could come and worship him daily. It is said that Vibheeshana worships the Lord daily at midnight.

A chola by name Dharma Varma who was then ruling the territory, had seen the Ranga Vimana at the Yagasala when Dasaratha performed the Putrakameshti Yaga. He was so fascinated that he wanted to have it installed in his region. When he undertook a tapas on the banks of Chandrapushkarani, the sages told him that Sri Ranga Vimana was expected to arrive any time and requested him to give up the penance.

Soon the "Sriranga Vimana" carried by Vibheeshana had arrived and the episode (explained above) had taken place. Dharma Varma was overjoyed as the Lord had willed to make it his abode. He built a shrine for the Vimana, the surrounding Prakara known as "Dharma Varma Veedhi" and arranged for proper daily worship.

In course of time, Nature devoured the site. The Sri Ranga Vimana and the structures disappeared and became a habitat for wild animals. A ruling prince of the Chola dynasty hunting to that spot overheard a parrot repeating a sloka.

*Kaveree Viraja Seyam Vaikuntam Rangamandiram
Sa Vasudevo Pangeshah Pratyaksham Paramam Padam |
Vimanam Pranavakaram Vedasrungam Mahadhbhutham
Srirangasayee Bhagavan Pranavarthaprakasakah ||*

The river Kaveri is the very same river Viraja that eternally flows in Vaikunta, Srirangam Temple is verily Vaikuntam itself, the Abode of Lord Vishnu where he sits in all splendour and majesty in the company of Nityasuris.

The Lord of Arangam, is none but Vasudeva, the Primeval Lord Himself. The Vimana is verily the external Paramapada itself.

The Vimana is in the form of the Pranava (the life sustaining mantra). The four towers are marvelously akin to the four Vedas and the Lord, Sri Rangasayee is expounding the import of the Pranava.

On understanding the import of this sloka, the chola caused the earth towards the west of the tree (known as Tirumudikkurai) to be dug deep to lay a secure foundation for the Sriranga Vimana. But the Lord appeared before him in a dream and pointed out to him the exact spot wherein he lay. The king was overjoyed at finding the glittering Ranga Vimanam there. He cleared the forest, constructed all the essential parts of the temple, laid down flower gardens, instituted temple services and forms of worship. The shrine became widely known as "Tiruvaranga Tirupathi", thanks to the benefactions of Kili Chola and his successors who ruled from Uraiyyur. With the rise of

Buddhism and Jainism in the Tamil country, there arose a strong reaction against their growing influence. This found expression in a wide movement among the worshippers of Vishnu and Siva. The Vaishnava resurgent movement was spearheaded by the Alvars who brought religion to the heart of the people. They employed Tamil (the local language) as the medium of expression and composed the exuberant devotional songs - celebrated as the "Nalayira Divya Prabandham".

The shrines visited and glorified by them became holy places (Divya Desas). The temple at Srirangam and the Deity enshrined therein have been sung by all of them.

A total of 247 hymns in the Nalayiram is found to be dedicated to the Lord of Srirangam as shown below:

- [Periyalvar 35](#)
- [Andal 10](#)
- [Kulasekhara Alvar 31](#)
- [Tirumalisai Alvar 14](#)
- [Tondaradippodi Alvar 55](#)
- [Tirruppanalvar 10](#)
- [Tirumangai Alvar 73](#)
- [Poygai Alvar 1](#)
- [Bhootatalvar 4](#)
- [Peyalvar 2](#)
- [Nammalvar 12](#)

[Total 247](#)

All the Acharyas have composed stotras in praise of the Lord and Ranga Nachiar. Vedanta Desika composed Paduka Sahasram (1008 slokas) in different metres.

Of these, Tirumalisai Alvar refers many a time in his hymns to the shrine of Srirangam and the Kaveri and its branch - Kollidam - encircling the shrine, luxuriant gardens and the beautiful Tiruvarangam, the eight tirthas (pools) in which people from far and near bathe and worship the Lord (Tiruchanda Viruttam 49 & 50). Tirumangai Alvar renovated many shrines, towers and Prakara walls and the Dasavatara Shrine. He instituted the "Adhyayanothsavam" for which in the good old days, Nammalvar's image was brought all the way from Tirunagari. The Kings and their chiefs vied with one another in bestowing attention on the temples. After the early Cholas, the Pallavas, the later Cholas, the Pandyas, the Hoysala and the Vijayanagar Emperors and the Nayak Kings took care of the shrine and made significant additions and

benefactions. Pious pilgrims, saints and scholars from all over the country visited the shrine and worshipped the Lord year round.

Numerous inscriptions appear on the walls and other places. They exceed over 600. They furnish us with a variety of information about the benefactions made by the ruling classes from time to time and also about the social, economic and political conditions.

For instance, we learn that Parantaka I (907 - 955 AD), was an ardent devotee of Lord Ranganatha. During his reign, the temple received many benefactions. A gift of 30 pieces of gold for a permanent lamp, 40 for camphor, one for cotton wick and a silver lamp were received by the Sabha of Tiruvarangam which managed these endowments. A hundred Kalanju of gold was made for performing the Tirumanjanam of the Lord with a "Sahasradhara" gold plate (1000 holed). Provision for cake offerings to the Lord on the Ekadasi day during the Panguni festival was made through a gift of two plots of land.

The Anbil plates of Parantaka II (Sundara Chola 956 - 973 AD) record the grant to Srinatha, a native of Anbil (Premagriha). This Vaishnava teacher was an ardent devotee of Lord Ranganatha and is identified with Nathamuni, the first of the Sri Vaishnava acharyas. He organised regular classes in which he expounded the import of the "Nalayira Divya Prabandham" and continued the festivals organised by Tirumangai Alvar and made arrangements for the recitation of the 'Nalayiram'.

The contents of the Anbil plates also convey the very strong Vaishnava feelings of Aniruddha - the minister of Parantaka II (955 - 985 AD). He himself recited these hymns, illustrating them with appropriate gestures during the Tirumoli and Tiruvoimoli festivals and trained his two nephews, Kallaiyagattalvan and Melaiyagattalvan to sing and dance during the festivals.

During the regime of the greatest of the Cholas, Raja Raja I (985 - 1014 AD), a gift of gold and a gift of one hundred cows to the temple for daily supply of four 'Nali' of milk to the deity by one of his officers was recorded. It also provided for cattle sheds and grazing fields.

The second Prakara is known as Rajamahendran Veedhi, a prince of the chola dynasty. He is said to have gifted to the Lord a serpent couch with precious gem set. There are in all 105 Chola inscriptions in the temple. Of these, 65 are assignable to Kulottunga I and 14 to the reign of his son, Vikrama Chola between the years 1070 and 1125 AD. Vikrama Chola is also said to have built a gosala and a shrine for Krishna in the North East of the fifth Prakara. He also built a shrine for Rama in the South West and for Nachiyar in the North West. The huge Garuda in the Periatirumandapa fourth



enclosure known as "Alinadan Tiruveedhi" was installed during his reign. He was also known as "Akalanka". The fifth enclosure - Akalankan Tiruveedhi was paved during his reign.

It is significant that during the acharya-ship of Sri Ramanuja, numerous benefactions accrued to the temple. Ramanuja completely overhauled the administrative system and saw to it, that great care was exercised in the matter of control of temple affairs and for this purpose - the office of the Senapathi Durandhara was created and charged with the specific duty of superintendence of the temple. Mudali and his descendants held the office with great distinction for almost two centuries.

Kulottunga III and Raja Raja III also continued to bestow care and interest in the temple affairs. They appointed royal personnel as Sri Karyams. Thirteen Srikaryams are mentioned in the inscriptions. During Raja Raja III's reign (1216–1257 AD), the Odras of Orissa were in occupation of the temple for about two years between 1223 and 1225 AD. They were ultimately expelled by the Pandyan force under Mara Varman Sundara Pandya.

The Hoysalas are found to have established themselves at Vikramapuri (Samayapuram). During their reign, the Venugopala shrine - a beautiful specimen of the Hoysala architecture was built.

The benefactions of Jatavarman Sundara Pandya (1251 - 1268 AD) are simply breathtaking. He is said to have covered the Ranga Vimana with gold. He built a shrine for Vishvaksena. He conducted many tulabharas (weighing himself against gold, silver, jewels etc. and gifting them to the temple). He is also said to have built a golden ship for the float festival (Teppattirunal). He erected three golden domes, gifted a garland of emerald, a crown of jewels, a pearl garland and even so many gifts of art of inestimable value and beauty. He also built a shrine for Narasimha on a gopura in the fifth enclosure. He built the 'Amudu Mandapa' which he equipped with golden vessels and many more.

He also appointed his officers as "Srikaryams" who were invested with full authority to administer the temple. It was during his period that the soul stirring lectures on Bhagavat Vishaya were delivered by Nampillai Acharya.

In the year 1311 A.D and again in 1323 A.D, Muslim forces led by Malik Kafur and Ulugh Khan attacked the temple. In the first sack of Srirangam, all the golden gifts made to the temple were carried away but fortunately it did not affect the religious life at Srirangam. But the second sack resulted in fall of the Srirangam Temple in alien hands who used it as a garrison till they were persuaded to leave the temple precincts.





In the raid in 1331 AD, the processional deity itself had to be moved to safety by a band of devotees headed by Pillai Lokacharya. The restoration took place only in 1371 AD with the conquest of the South by the Vijayanagar. During the period from 1331–1371, the Madurai Sultanate exercised jurisdiction over the temple and we find traces of their influence in the temple routine and art.

An inscription in the second Prakara (Raja Mahendran Veedhi) records that 'Gopanna took the image of Ranganatha from Tirupati to Chenji, his capital and after the defeat of the Muslims, restored the image to Srirangam and had it installed with Lakshmi and Bhoodevi'. This reconstruction took place on the 17th of Vaikasi (in the year Paridapi), Saka 1293 (13th May 1371). According to 'Prapannamritam', the inscription in two verses in Sanskrit, were composed by the great Sri Vaishnava acharya, Sri Vedanta Desika who had returned to Srirangam after the self-imposed exile following the Muslim sack and witnessed in great delight the reconsecration. Subsequent to the restoration, Vedanta Desika, settled once again in Srirangam and spent a few years in a quite and peaceful religious pursuit and brought out the famous work 'The Rahasyatrayasara' and dedicated it to Lord Ranganatha.

Gopanna Udayar is said to have donated to the temple through Uttamanambi, 52 villages at an expense of 17,000 gold pieces. Saliva Mangiu, another Vijayanagar General, is said to have gifted to the temple 60,000 madas of gold. A new flag mast was erected in the Aniyarangan court yard in the third enclosure (Kulasekharan Veedhi). The restoration of Srirangam meant, for all practical purposes, the liberation of Tamil Country from the Muslim Yoke and the beginning of a golden era for Vaishnavism.

During the siege, the temple worship had practically ceased, many structures had been wantonly damaged, precious jewels, gold vessels etc. had been removed, the gold plates covering pillars, walls and Vimanas had been peeled off and golden idols carried away. The temple treasury and the granaries were emptied, the jewels and valuables plundered, all the devadana lands having been usurped, the temple was reduced to a state of wretchedness and poverty.

To the credit of the Vijayanagar emperors, it must be said they realised the magnitude of the task of restoring this temple to its pristine glory and in this stupendous task, they were ably and faithfully assisted by the Uttamanambis of Srirangam - one of the most influential families associated with the administration of the temple for long.

There are plenty of inscriptions (254) which throw considerable light on the Vijayanagar hold on the temple. A characteristic feature of these inscriptions are, they contain the saka (year) dates. This was the period which witnessed a spirit of religious enthusiasm and expansion.





A continuous flow of the royalty and high dignitaries from the Empire frequented the temple and made offerings on a lavish scale. Among these distinguished worshippers are Krishnadevaraya, Achutaraya and Sadasivaraya. During this period the subshrine of the Alvars and Acharyas were furnished with a Vimana, Gopura and the mandapas. The construction of the Alagiya-Singar Koil (after clearing the forests) in the East, the erection of the mandapa and the installation of the Hanuman idol and renovation and installation of the Dasavatara images in 1439 AD, a Shrine for Dhanvantri, the Lord of Medicine in the North side of the fourth Prakara and the thousand pillared mandapa are some of the standing monuments that even today testify to the abiding interest of the Vijayanagar rulers.

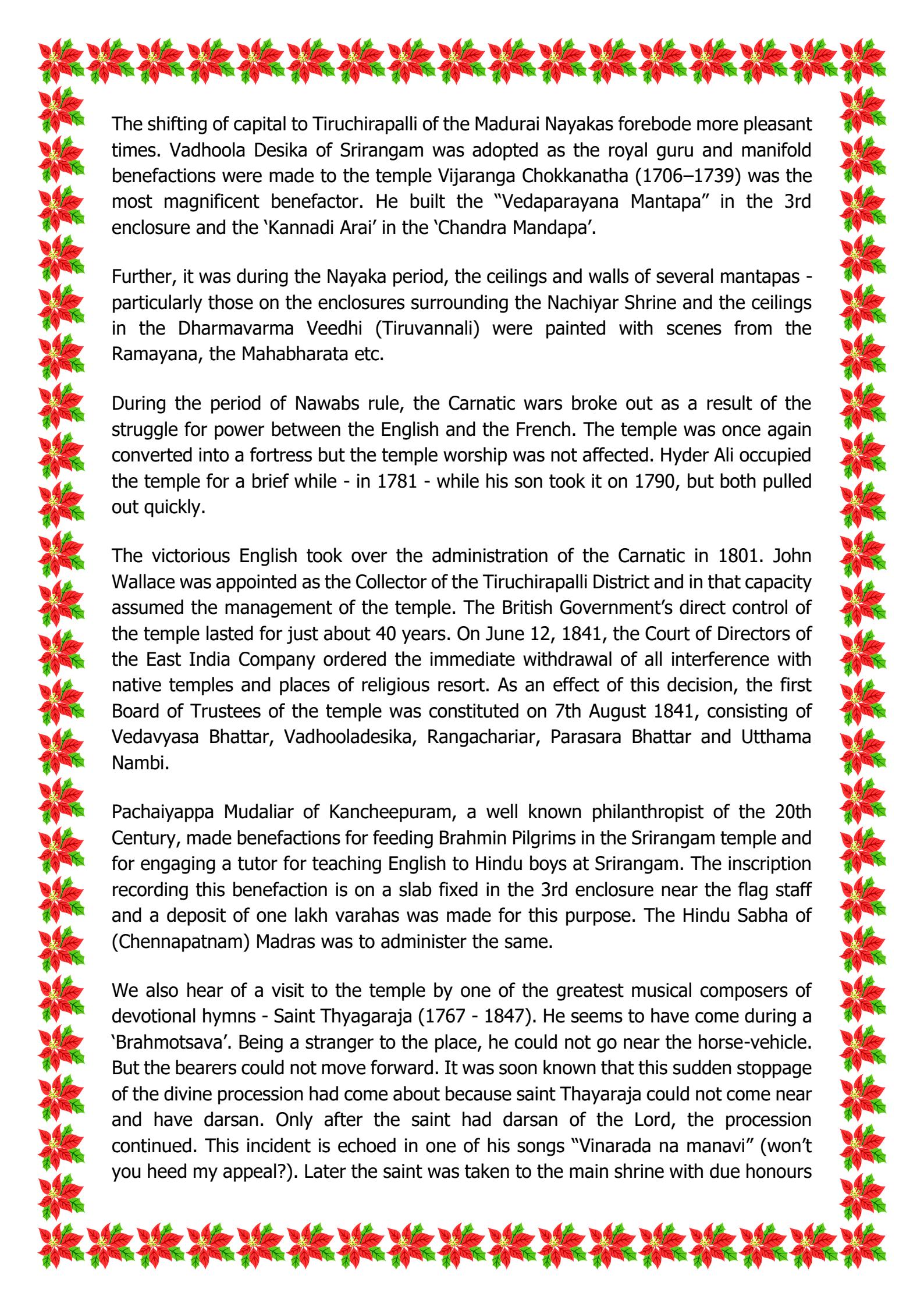
Some time before the Muslim invasion, the temple stalattars created the office of the Sriranga Narayana Jeeyar - Koora Narayana Jeeyar, being the illustrious first in the line exclusively intended to attend to all details relating to temple rituals and regulate them. Though not hereditary in succession, the Jeeyars have been able to contribute significantly to the preservation of the tradition.

While Vedanta Desika lived, propounded and expounded and wrote in the most troubrous and turbulent days (as also Pillai Lokacharya and their associates), Manavala Mamuni whose birth almost coincided with the attaining of mukti of Sri Vedanta Desika, had comparatively a peaceful time when he established himself in Srirangam in 1405 AD. He was able to get over all difficulties that stood in his way of assuming the mantleship of Acharya at Srirangam and he has left a deep impression which lasts until this day.

By about the middle of the 15th Century (i.e., 9th March 1459 AD), Narayana Jeeyar assumed the mantleship of the Ahobila Mutt which was founded in 1398 AD. During his pontificate, Krishnadevaraya was reigning. Through the Jeeyar's intercession, Krishnadevaraya made a provision for taking out the Deity on the 'Jyesta' asterism (the birth star of the First Jeeyar of the Ahobila Mutt) and distributing a share of the prasadams to the disciples of the Satakopa Jeeyar Mutt at Srirangam. This inscription is found in the tiers of veranda on the western side of the second Prakara. This inscription is dated in the year 1517 AD.

The Nayak Viceroys at Tanjore and Madurai having become independent of the Vijayanagar in the middle of the 16th Century, the Srirangam temple attracted their attention and patronage. Achyutappa Nayaka (1580 - 1614) was so passionately devoted to the Lord of Arangam that he abdicated his throne in favour of his son, Raghunatha and retired to Srirangam to spend his time in the midst of devotees and pandits. He is credited with having covered the Vimana with gold afresh and reconstructed some of the outer Prakara walls, Gopurams etc.





The shifting of capital to Tiruchirapalli of the Madurai Nayakas forebode more pleasant times. Vadhoola Desika of Srirangam was adopted as the royal guru and manifold benefactions were made to the temple Vajaranga Chokkanatha (1706–1739) was the most magnificent benefactor. He built the "Vedaparayana Mantapa" in the 3rd enclosure and the 'Kannadi Arai' in the 'Chandra Mandapa'.

Further, it was during the Nayaka period, the ceilings and walls of several mantapas - particularly those on the enclosures surrounding the Nachiyar Shrine and the ceilings in the Dharmavarma Veedhi (Tiruvannali) were painted with scenes from the Ramayana, the Mahabharata etc.

During the period of Nawabs rule, the Carnatic wars broke out as a result of the struggle for power between the English and the French. The temple was once again converted into a fortress but the temple worship was not affected. Hyder Ali occupied the temple for a brief while - in 1781 - while his son took it on 1790, but both pulled out quickly.

The victorious English took over the administration of the Carnatic in 1801. John Wallace was appointed as the Collector of the Tiruchirapalli District and in that capacity assumed the management of the temple. The British Government's direct control of the temple lasted for just about 40 years. On June 12, 1841, the Court of Directors of the East India Company ordered the immediate withdrawal of all interference with native temples and places of religious resort. As an effect of this decision, the first Board of Trustees of the temple was constituted on 7th August 1841, consisting of Vedavyasa Bhattar, Vadhooladesika, Rangachariar, Parasara Bhattar and Utthama Nambi.

Pachaiyappa Mudaliar of Kancheepuram, a well known philanthropist of the 20th Century, made benefactions for feeding Brahmin Pilgrims in the Srirangam temple and for engaging a tutor for teaching English to Hindu boys at Srirangam. The inscription recording this benefaction is on a slab fixed in the 3rd enclosure near the flag staff and a deposit of one lakh varahas was made for this purpose. The Hindu Sabha of (Chennapatnam) Madras was to administer the same.

We also hear of a visit to the temple by one of the greatest musical composers of devotional hymns - Saint Thyagaraja (1767 - 1847). He seems to have come during a 'Brahmotsava'. Being a stranger to the place, he could not go near the horse-vehicle. But the bearers could not move forward. It was soon known that this sudden stoppage of the divine procession had come about because saint Thayaraja could not come near and have darsan. Only after the saint had darsan of the Lord, the procession continued. This incident is echoed in one of his songs "Vinarada na manavi" (won't you heed my appeal?). Later the saint was taken to the main shrine with due honours

and he worshipped the Lord in the sanctum all alone - and he dedicated the piece "O Ranga sayee" to Him after this exhilarating experience.

Now the temple management vests with the Hindu Religious and Endowment Board.

[https://en.wikipedia.org/wiki/Srirangam#:~:text=Ramanuja%20\(11th%20century\)%2C%20one,of%20the%20Vedanta%2C%20his%20Vishishtadvaita.](https://en.wikipedia.org/wiki/Srirangam#:~:text=Ramanuja%20(11th%20century)%2C%20one,of%20the%20Vedanta%2C%20his%20Vishishtadvaita.)

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Srirangam as seen from the air

His Visit to Kashmir

<https://kashmir-rechords.com/ramanujacharyas-deep-spiritual-connect-with-kashmir/>

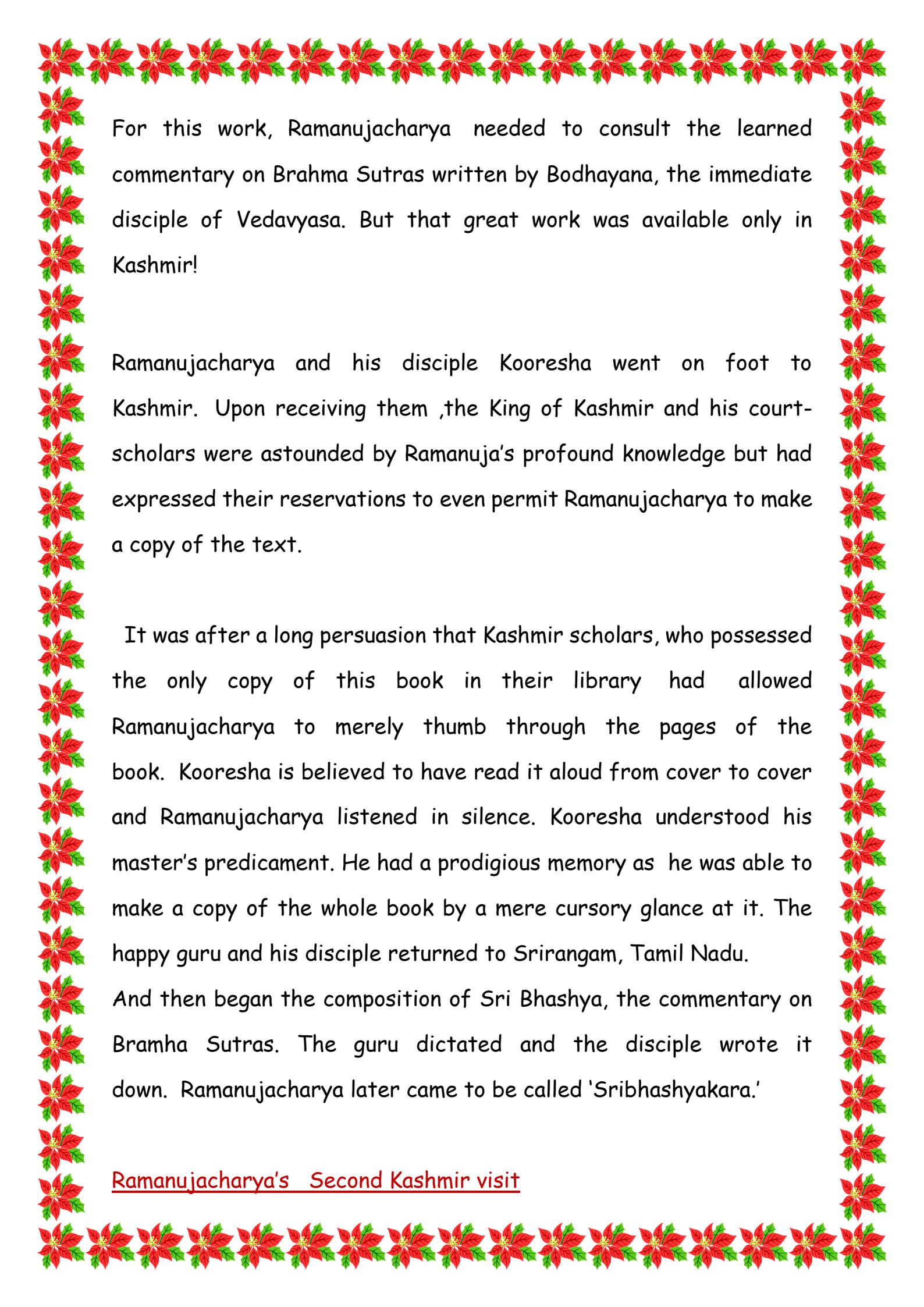
Renowned 11th Century Hindu philosopher and a social reformer from Tamil Nadu, Guru Ramanujacharya had a deep spiritual connect with Kashmir. While composing 'Sri Bhasya', he had travelled to Kashmir to refer to Bodhayana Vritti Grantha on [Brahma Sutras](#). When his most famous work was complete, he had again visited Kashmir to dedicate 'Sri Bhasya' to Maa Sharda, the goddess of Learning.

Jammu and Kashmir Lieutenant Governor Manoj Sinha while inaugurating a branch of the [Sri Yadugiri Yathiraja Mutt](#) in Srinagar on October 4, 2023, also talked about Ramanujacharya's Kashmir connection while referring to latters philosophy of 'Vishishtadvaita' which preached love, peace, compassion, universal brotherhood and social equality.

Kashmir pilgrimage for Brahma Sutras

In the 11th Century, Guru Ramanujacharya is believed to have visited Kashmir to write "Sri Bhashya" based on Brahma Sutras which was available only in Kashmir.

It is recorded in Tamil literature and religious texts that Guru Ramanujacharya while once going up the Tirupati Hills to offer worship to Lord Srinivasa, remembered he had not fulfilled one of the promises he had made to his departed guru Yamuna, who had instructed him to write a commentary on the Brahma Sutras.



For this work, Ramanujacharya needed to consult the learned commentary on Brahma Sutras written by Bodhayana, the immediate disciple of Vedavyasa. But that great work was available only in Kashmir!

Ramanujacharya and his disciple Kooresha went on foot to Kashmir. Upon receiving them ,the King of Kashmir and his court-scholars were astounded by Ramanuja's profound knowledge but had expressed their reservations to even permit Ramanujacharya to make a copy of the text.

It was after a long persuasion that Kashmir scholars, who possessed the only copy of this book in their library had allowed Ramanujacharya to merely thumb through the pages of the book. Kooresha is believed to have read it aloud from cover to cover and Ramanujacharya listened in silence. Kooresha understood his master's predicament. He had a prodigious memory as he was able to make a copy of the whole book by a mere cursory glance at it. The happy guru and his disciple returned to Srirangam, Tamil Nadu.

And then began the composition of Sri Bhashya, the commentary on Bramha Sutras. The guru dictated and the disciple wrote it down. Ramanujacharya later came to be called 'Sribhashyakara.'

Ramanujacharya's Second Kashmir visit

After the completion of the work, students of Ramanujacharya wanted to fulfill their teacher's mission to visit pilgrim centers. They visited distant holy places like Dwaraka and Badari and even reached Kashmir, wherefrom he had got inspiration for the composition of Sri Bhashya.

Here in Kashmir, Mata Sharda- the Goddess of learning is believed to have blessed him by presenting an icon of Hayagreeva.

Hayagreeva is praised as the Lord of Wisdom and deep knowledge. He is believed to be the one who won ignorance and foolishness with his pure knowledge.

Revival of spiritual activities in Kashmir

The Union Territory of Jammu and Kashmir is witnessing a revival of its cultural identity and spiritual traditions which have always promoted the ideals of co-existence of almost all major religions, spiritual streams known to the humankind and gave the ideals of humanism, communal harmony and peace to the world.

The Governor also Inaugurated Jagadguru Sri Ramanujacharya Saraswathi Bhandaram Digital Library and Sri Yadugiri Yathiraja Mutt Branch, Kashmir. On the occasion, Sri Sri Yadugiri Yathiraja Narayana Ramanuja Jeeyar Swami of Sri Yadugiri Yathiraja Mutt said the establishment of the branch and library was an important milestone in Kashmir's history.

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**1000 ஆண்டுகளாக கெடாமல் உள்ளதாம்
ஸ்ரீராமானுஜரின் திருமேனி!
உயிர் பிரிந்ததும் நிகழ்ந்த அதிசயம்!**

Map: <https://goo.gl/maps/FzSFMZ6Wvnk4KoU79>



This is a mummified preserved body of Sri Ramanujacharya in sitting position. There is a place to sit and meditate next to the Samadhi. You can go into meditative states here effortlessly.

How to get there:

The Samadhi is located at the South Eastern corner of Sri Ranganatha Swamy Temple premises, Srirangam, near Tiruchirappalli, Tamilnadu, INDIA.. The temple is located 1 km west of Srirangam train station.

Ramanujacharya

The Movie (English)

Sri Ramanuja (1017 - 1137 CE), the most important philosopher-saint of Sri Vaishnavam and one of the most dynamic characters of Hinduism. He was a philosophical as well as a social reformer, displaying a catholicity that was nearly unparalleled in Hindu religious history before him. He revitalized Indian philosophy and popular religion so much that nearly every aspect of Hinduism has been influenced by his work. His life and works show a truly unique personality, combining contemplative insight, logical acumen, catholicity, charismatic energy, and selfless dedication to God. The less known fact even among Srivaishnavas about this well known Acharya by whose name Srivaishnava philosophy is called 'Ramanuja Darsanam' and who is hailed as "Sri Vaishnava Siddhanta Nirdhaarana Saarva bouma" is that he was a 'Vadama' by birth.

Kindly visit to view the FILM:

<https://www.youtube.com/watch?v=EB3VBaQxnxc>

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**Statue Of Equality Sri Ramanujacharya Hyderabad
World's Second Tallest Statue | 108 Temples**

Kindly visit the Web Link to see the Statute:

<https://www.youtube.com/watch?v=E1VA5OKHMLk>

Srirangam Temple



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